

Doc. of Inquiry
J. Col.

PUBLIC.
HERBE,
red as a Sovereign
s, Coughs, Asthma,
seas of the brain,
every thing leading
equally to death
e's Evil, Tetter, &
those who may re-
originate in the mi-
troublesome dis-
cessary to convales-
the taken in the name
being purely a tem-
al Plants, &c. &
Syrup does not re-
style, by saying it
tires; but that she
Certificates; but she
ience, (the only sure
reliably relieve and re-
she has named above.
Syrup, however, will
certificates from per-
ceived by it, and in
stated, and who have
symptoms up to this
many more to show
rop, but she thinks
the effect of inducing
ing under any of the
toed to try it, which
fully satisfied that
its virtues will be re-
dit established.

RE, Philadelphia,
ad by addressing Mr.
Proprietor, No. 15,
below Second, North
Budd, West & Co.,
larson & Siddle, N.
Minor streets—
Labor Store, No.
our doors below Arch,
y 1, 1834.

the following state-
being serviceable to
countries who may be
on. It is now man-
I was first attacked
five years of the time
attendance of sons of
this city. Their
on the contrary, the
duly, and at the time
the Syrop Les Hebe,
et to look at, and the
most beyond endur-
six weeks since I first
syrop, and have had
all pain has ceased
the disease has dis-
who wishes to be ad-
s statement, have on-
and see me, when they
y present appearance,
them as to what my
short time ago.

Opposite 19 Cori-
January 24, 1833.

receiving such de-
er Syrop Les Hebe,
ake it known to the
in my breast. I find
noting themselves, but instigating others to
the firebrands of discord far and wide throughout their peaceable camp, com-
posed, as it is of inflammable materials, and
causing, but a little more excitement to
turning their education to good account.

BOSTON EVENING GAZETTE.

ABOLITION RIOTS [!!!]

Riots in New-York.—Since the evening of the 9th instant, there have been nightly riots and mobs in the city of New-York, caused by the mad conduct of a class of ris-
ing and fanatical zealots in that city, who have taken the lead in the wild scheme of immediate and unqualified emancipation of the blacks, and by openly advocating the amalgamation of the blacks with the whites.

Degraded as are the instigators of these riots, the cause is still more disgraceful and de-
grading to the character of an enlightened community. We had occasion to allude to this subject nearer home some months since, and to express our opinion of the impropriety and bad effects produced in community by the discussion of a question in itself so exciting, and so entirely out of the power of the people of this State to afford any salutary remedy. We regret to learn that the subject has again been publicly broached in this city, and that there is a certain religious class among us desirous of agitating the subject at this time. The example of New-York should deter them from so doing. We have

no desire to see the disgraceful scenes of that city re-enacted here; but if the matter should be carried to the same lengths in Utica, may we not fear the same consequences? To result from it? We trust the good sense of our citizens will be directed against any public discussion of this nature.—Utica Observer.

For years ago, very few of the most zealous abolitionists would have harbored for a moment the idea of defeating the interests of the races. Now, quite a com-
munity in the creed of the ultraists is, that all men are born free and equal, that it is a grossly wrong thing to forbid white, black slaves; and a proof of lack of education among white bachelors that they are not more generally open to the charms of those ladies who

We talk in beauty, like the night.

It is true that two principal New York members of the committee of the American Anti-Slavery Society, declaiming "any desire to promote or encourage intermarriages between white and colored persons"—but this former was not issued till the signers themselves, in danger of receiving at the hands of a lawless mob, an immersion in "infidelity," for such, it is stated, was the atmosphere of the rioters. With such a bath as we are not to be surprised that the abolitionists denied all partiality for the white complexion. But had they acted the part of rational men, they would have dis-
missed, officially, the brutal doctrine of Dr. H. May first promulgated it from a pulpit in Connecticut. They would off-
er no denunciation Dr. Cox's insinuation, made at the date of historical fact, that tak-
ing the skin off the face of the skin, might be
done without inflicting Jesus of Nazareth from the
congregation which Christians profess for him. The Society should have disclaimed the mad
notions of some of its members and officers, and should have forbore the passage of a constitu-
tion, and the adoption of a constitu-
tional tendency of which, will
desolve the Union, if supported.—

I know not how it will strike others, but to my view the Abolitionists have staked the liberties of their country, and a more dangerous conspiracy against government could not be formed than the Anti-Slavery Society will prove, if they effect their object, which is, to liberate the blacks here, and admit them to all the privileges we enjoy.—Correspondent of the Salem Register.

R. THOMAS, &
Front-street, South-
Warden, New-York.

Street, Portland, Me.
& ARTHUR LANG-
form the public, that
garden at the above
very neatly fitted up
experience as Con-
fident that they can please
adies who may honest
e, 1834.

RIES,
LABOR OF SLAVES

ELEMENT,
Street, Philadelphia.

THE LIBERATOR,
Newark, New-Jersey.

Foster, Hartford, Conn.
Roxbury, Boston, Mass.
Hartford, Conn.
New-Haven, Conn.
New Haven, Conn.
Brooklyn, N.Y.
Blount, Peck, & Co.,
James W. Jones,
Eli Hazard, F. D.
George Bowley, G.
Adams,
S. McPherson, Wilkes-
Barre, Pa.
Statia, Newark, N.J.

Morgan, Orwell,
Henry E. Benson and Alfred

W. Foster, Hartford, Conn.
Roxbury, Boston, Mass.
Hartford, Conn.
New-Haven, Conn.
Brooklyn, N.Y.
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The Declaration of Independence upon which our government and institutions are based; and in the next breath are stout defenders of slavery in practice, and denounce as fanatics and incendiaries those who have the weakness to believe it ought at once to be abolished.

Such doctrines and denunciations are heard not only from noisy politicians and newspaper scribblers; but from members of Congress, and others in high places. They boast of the wisdom of our fathers, which gave birth to the Declaration of Independence, declaring it a *self-evident* truth that *'all men are equal'*, and endowed by their Creator with the *inalienable right of liberty*, and yet they insist that it is expedient that every sixth man, woman and child in this nation of freemen should remain a slave.

To be consistent, they should say the Declaration means, and ought so to have read, 'We deem these truths self-evident: that *all men* are created equal, and are endowed by their Creator with certain inalienable rights, among which are life, liberty, and the pursuit of happiness; *Indians, Negroes, and all colored people that God hath made to dwell on all the face of the earth*, excepted.'

But it is objected to the friends of anti-slavery, 'You are going to deprive the South of their property! Property in men? Yes, those who make this objection, must contend that men without crime, born as free as themselves, are not the owners of their own bodies and souls. This objection sets aside the doctrines of natural rights, the principles of the Declaration of Independence, and the spirit and genius of christianity.'

But it is said, 'If you attempt to convince men of the sin of slavery, you will dissolve the Union.' This is the plea of expediency again. If slavery be a sin, and the Union worth preserving, we shall not dissolve it; for if the freemen of this nation can be made to feel that slavery is a sin, they will abolish it, and thus strengthen the Union which slavery now weakens and threatens to destroy. *'But men will not listen. Those interested will be irritated even by temperate discussion, and a faithful exhibition of the evils of slavery, and will dissolve the Union unless the subject be let entirely alone.'* And suppose we let it alone? What then are to be the consequences? Less disastrous? Is it not expedient to do right, lest some should be offended, and do themselves or others injury? If God has said, 'Thou shalt not steal,' and holding men's bodies and souls in slavery is a violation of this law, must we hold our peace, lest those who uphold the system should dissolve the Union? If such be the result, whose is the fault,—those who insist upon the right of violating Heaven's laws and man's rights, or those who show the sin and danger of such violation? Those who disregard the will of God and the rights of man, and not those who respect that will and defend those rights, are to be held responsible for consequences.

And in all cases, the consequences are less disastrous, where only ten righteous men cry out against the sins of the land in which they dwell, than when all follow the multitude in countenancing evil.

Let us, then, not fear to hold men's consciences to first principles, human and divine, however restive they may be, until they are compelled to prove these principles false, or yield to them an unqualified submission. Let this be done, kindly indeed, but firmly and perseveringly. Thus acting, we are safe. We plant our feet upon solid rock, against which the waves of popular tumult will dash in vain;—we place ourselves in an impregnable fortress, reared by unerring skill, *'against which the gates of hell shall never prevail.'*

DAVID L. CHILDE, Esq. of Boston, seconded the resolution. He said that there was a curious illustration of this doctrine of expediency about keeping men slaves, related in Clarkson's history of the Slave Trade. When Mr. Wilberforce proposed to abolish the slave trade, Alderman Watson of London, a member of Parliament, opposed the measure. And what do you suppose his reason was for doing so? Mr. Speaker, said he, if you abolish the slave trade, what will become of the West Indies, may more, what will become of Newfoundland! There is a vast quantity of refuse fish consumed by the slaves, and where shall we find a market for this fish if we abolish the slave trade?

The resolution was unanimously adopted.

[Since the speech of the Rev. Mr. FROST was delivered, we have received the following communication from that gentleman, in further explanation of his views on the subject of slavery.]

MR. GARRISON:

If the address I made at the late New-England Anti-Slavery Convention is published, I should wish it might be accompanied with the following additional remarks.

It is impossible, in the short space usually allotted to a speaker, on such an occasion, to enter into all the explanations which may seem desirable. I know that there are many intelligent men, and among them men of great moral worth, whose opinions and feelings are entitled to the highest respect, who complain of anti-slavery men, as they are termed, for not explaining more definitely the terms they use; and also for an indiscriminate condemnation of slaveholders; while there are many among them who abhor slavery, and would gladly release their slaves did the laws of the land, and the good of the slaves permit them to do it. Whether this complaint is well founded, I will not say; that it is frequently uttered, I know.

Slavery, in this country, is that system of human bondage, which is upheld by a legal power, granted to an individual to purchase, raise, use and sell, his fellow creatures as property.

The conferring of such a power is virtually a denial of the established doctrine of human rights among civilized nations. It is a subversion of our Declaration of Inde-

pendence. It is a nullification of the institution of marriage, and of the duties God has enjoined upon husband and wife, parent and child, by subjecting them to the entire control of the will of another.

It nullifies the commission of Christ to his ministers, 'Go ye into all the world, and preach the gospel to every creature,' by giving the master of slaves the power to exclude him from doing it orally or by letters. Such a system ought not to have an existence. Such a power over his fellows no community has a right to confer on one of its members.

When we speak of slavery as a sin, we ought to be understood to mean just such a system of servitude as this power is adapted to produce, and not that of which some slave is the subject, who has a master as treats him as a child, and is willing he should be free.

A slaveholder, in common parlance, means, and ought to be understood to mean, one who voluntarily assumes and exercises this power over others for the purpose for which it was bestowed,—that of holding their fellow-men as property. Slaveholders are answerable for the evils of this system. It was established for their benefit. It is continued for their benefit. The laws that uphold it are nothing but an *expression of their will*. When that will is changed, slavery is virtually abolished. And when a majority of them regard slavery as a system of injustice, and repeat of it, they will bring forth fruits meet for repentance, by blotting it from the statute book.

To apologize for slaveholding, by referring to one who abhors the system, who is using all his influence in every proper way to abolish it, who is willing to emancipate his slaves, but who cannot dissolve the relation which the law has formed, is to divert the public mind from ordinary slaveholding and its sinfulness, and to fix it upon an excepted and special case. And many difficult questions may arise as to the duty of such a man. He is forbidden to teach his slaves to read. Ought he to obey or disobey? He is forbidden to emancipate on the soil, where are the attachments of his slaves, where they wish to dwell, and where he can look after them. Ought he to disregard the law; and if they are taken up and sold, to feel unanswerable for consequences? Or ought he to send them out of the state, or to Africa? Such cases, instead of leading us to apologize for slavery, should lead us to cry aloud against it. It shows what a tyrannical spirit it has, not to allow those who desire it to *'let the oppressed go free'*, in the land that gave them birth, and where their kindred dwell.

It is proper to use the terms slavery, slaveholder, and slave, as expressive of something wrong, as much so as thief, thief, and stolen goods.

If a man is a slaveholder, it is prima facie evidence of guilt; and it belongs to him, and not to others, to show his innocence by his actions, as much as he who is in possession of the property of another, when he has found the rightful owner.

To compare the subjection of children and minors to their parents and guardians, that of slaves to their masters, and to talk of slavery as not *malum in se*, but *malum in consequenti*, is to blind rather than to enlighten the public mind. It is not proper to call children and minors slaves, and their parents and guardians slaveholders, and their service

irresponsible power, and practise all the abuses that flow from it, a right very pleasant, perhaps, to the possessor, but not set up,

as I understand, as a subject for compensation?

It is the pecuniary value of the slave to his employer, as a productive laborer, and only so much of that as would be taken away by giving him freedom, that we are called upon to pay for: and this, I contend, depends

upon the greater cheapness of the mode of slave compensation, than that by wages.

In what else can it consist, except in the right to exercise unlimited and irresponsible power, and practise all the

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[For the Liberator]

Hosts? 'Surely, O shall praise thee, and shalt thou restrain' the emotions of *suspicion*, one of the most important prints in New-York, has published their lives upon the cause they are, *conscientiously* engaged in, live it seems, on many men rather than they renounce all claim of heaven and apostatize from his consistent discipline them that kill the more that they warn you whom ye which, after he had turned it hell; yet I 'For whosoever eateth it; and whosoever shall find it, is yet to learn that above the cost, and will, by the issue—that he of the universe' subsequently, invincible called to seal the with their blood, they in the hour of death a great cause. to the sun; gates and castle walls; road.'

that abolitionists may of their enemies convinced that 'the signeth.' The pran and your noble a tower of strength circumstances of life, our gaze with compunctions of Deity; them, you shall have of Him 'who is long to deliver' in distress, they will complain though a host should heart shall not fear; the veteran Lundy-renting aspect of appearance of the land is based to its awe-inspiring thousand electric fire—yes, to the earth, my sense.'

ENTIMENTS. dashes another check-bolition doctrines upon standings of those who of southern slavery. JULY 23, 1834.

the course of a few months on the subject made a radical change, on the very bed of it well imagine what I first left there to my northern brethren mentioned to me the able situation of the country with rage, because to the principles inculcated in me from my happy to say, that, in directed to the my northern country, to reflect upon must say that I am and philanthropy, of slavery, and hold these views upon though I wished to best you to send me a Laborer, until no chance.

E AND JOURNAL- editor, was sent to the Advocate and Journal published in that grossly false role used were it inscrip- Respy yours, JAMES GREENE, 1834.

Advocate of the 20th several expressions member of the N. to the abolitionists at the insertion of certain terms in the notice nothing else) with truth.

the injudicious means doctrines, and the of those hot-headed and to insurrections people whose case came, by simply ob- 'measures' spoken authorized by reason—that the mean are those alone, vi- colored brethren, and with the minds of their general.

Secondly, the and are those found the dependence—that they stand upon the Divine they neighbor of infinite God- man. Thirdly, the and doctrines of fully repudiated if, an abolitionist.

METHODIST.

July 3d, Mr. Jacob

office. Mr. Tappan being a non-combatant, the valiant Colonel was pretty successful in this exercise of his prowess, which shows that he does not wear a military title for nothing. The Colonel is not only a pattern of honesty in politics, but he is a great moralist, and also a professor of that religion which teaches us that all the rights of that population, as it ever was from the fear of a mob of Hessian mercenaries; a soil, where all that visit us, at least in friendship's and in freedom's name, shall be as sure to find welcome, as our foes shall be to find a grave.

As to the Maryland Delegates, what they shall say to us, or what we shall do for them, comparatively, I care not. But in God's name, whose ministers they are, and for our own dignity's sake, let us give them a hearing.

RIOTS IN NEW-YORK.

Ever since the examination of Thomas C. Brown, the colored man from Liberia in May last, increasing attempts have been made by the political and religious papers, under the control of the colonists, to agitate the minds of the selfish, ignorant, vicious and turbulent portion of the New-York populace. Two classes of persons have been the authors of the late riots. One was formed out of the religious community; and the other from that motley crowd of sinners, yelped the world.

Some of the religious papers have east firebrands of reproach and falsehood to strengthen the mischievous flame. The Observer, Christian Intelligencer, Christian Advocate, and Moral Lyceum, all have contributed, in different degrees, to promote the purity of the church of Christ, and presenting insuperable barriers to the spread of the gospel among the colored population.

Resolved, That this Presbytery regard the act of slaveholding as a flagrant violation of human rights; contrary to the laws of God, and as a crying sin in our land, admitting of no apology.

Resolved, That we recommend to our churches to make the claims of these our fellow men, a subject of earnest prayer, especially on the last Monday of every month.

Published by order of the Presbytery.

COLORED INFANT SCHOOL.

The undersigned having been requested to act as a visiting committee of the Colored Infant School, now kept in Belknap-street, beg leave to submit to the benevolence of the public, the following statement of facts.

The school has been established several years. The children composing it are taken, with few exceptions, from the poorest colored families in the city. If not in school, they would be either wandering in the streets, exposed to temptation and danger, or shut up at home, in consequence of the necessities or carelessness of their parents, for hours together, either alone or with other children as neglected and helpless as themselves. The number now regularly attendant upon the school is about forty, but if sufficient means are provided, at least seventy or eighty will attend. About nine months since, Mrs. E. B. J. Moody, the present Instructress, found the school in a very bad condition, but by her zeal and perseverance, she has had the satisfaction of seeing the children become docile, cleanly, attentive and affectionate—many of them exhibiting superior marks of intelligence. The parents are becoming much interested in the school, and are anxious to secure its benefits to their children, but very few of them have the means of giving it pecuniary assistance.

If these children are allowed to grow up in ignorance and ill habits, they will do and suffer much harm.

It must be an advantage to the community that something should be done to redeem children of this class, from the moral exposures of their present condition, and to teach them early those things which they must learn, in order to become useful and industrious citizens in after-life. It is earnestly hoped the present appeal to the benevolence of the community, will not be made in vain; otherwise the school must be immediately abandoned, and the children cast out to helplessness and degradation.

The school is now kept in a neat and orderly manner, in the basement story of the Baptist meeting-house in Belknap-street, and has been found interesting to visitors. Ladies and gentlemen who wish for further information on the subject, are respectively invited to visit the school any week day, between 9 and 12 o'clock in the forenoon.

Subscriptions or donations in aid of the above object, will be graciously received by any of the undersigned.

J. V. HIMES,
S. E. SEWALL,
WM. LLOYD GARRISON,
ELLIS GRAY LORING,
E. M. P. WELLS,
BARON STOW,
DAVID H. ELA.

Boston, August 2, 1834.

At a meeting of the Colored Citizens of Boston, held at the School Room in Belknap-Street, on the 22d of July, the following Resolutions were offered by Mr. J. T. Hilton and were adopted.

Resolved, That we unitedly pledge ourselves not to deny like Peter, or forsake in the trying hour, but will ever hold to those principles which are the principles of the God of human rights.

Resolved, That we highly approve of the calm and peaceful conduct of our brethren amid the riots in the city of New-York.

Resolved, That the course pursued by our friends in relation to our cause, meets our entire approbation.

Resolved, That we most heartily approve of the conduct of the civil authorities of the city of New-York, in the discharge of their duty of quieting the riot.

Resolved, That we regard all persons of color, who are not Anti-Slavery men in principle and in practice, as the greatest enemies of our cause, our elevation and our happiness.

GEO. PUTMAN, Chairman.

C. V. CAPLES, Secretary.

SLANDER.

LL. R. J. Breckinridge and his brother undertook to fasten the scandalous disturbances of Wednesday evening upon the abolitionists, and repeatedly intimated that those engaged in the riot were of party!!! This is a foul slander; as is also the action in yesterday's Recorder, that there were 'some busses and exclamations from abolitionists.'

Mr. Tracy begins to define quite early in his statement. We challenge either of these men to bring any evidence that a single abolitionist, known and recognized as such, was engaged in the riot.

The charge is cruel and malignant. We shall try to attend to this matter next week.

ANTISLAVERY PUBLICATIONS.

THE NEW-ENGLAND ANTI-SLAVERY SOCIETY have for sale at their office, No. 46, Washington-street—

Rev. A. A. Pack's Lectures on Slavery and its Remedy.

Letters of H. B. Stanton and Rev. Dr. S. H. Cox, with Speech of J. A. Thorne of Kentucky.

Rev. C. P. Grosvenor's Address before the Anti-Slavery Society of Salem and Vicinity.

Child's Speech, the Despotism of Freedom.

Mrs. Child's Appeal in favor of that class of Americans called Africans.

Second Annual Report of the N. E. A. S.

First Annual Report of the American A. S.

Memoir and Poems of Phillis Wheatley.

Garrison's Thoughts on Colonization.

Ivins's Lecture on Colonial Slavery.

Injustice and Impolicy of the Slave Trade

and of the Slavery of the Africans—Sermon by Jonathan Edwards, D. D.

Complete sets of the Abolitionist unbound.

Po. bound with the 1st and 2nd Annual Reports of the N. E. A. S. Society, Garrison's Address before the African Abolition Freehold Society of Boston, and an Address before the Free People of Color in Boston, New-York, and Philadelphia.

Examination of Thomas C. Brown, at the Chatham-Street Chapel, New-York.

All orders promptly attended to by

B. C. BACON, Agent.

Boston, August 2, 1834.

PROSPECTUS

OF A NEW PUBLICATION, TO BE ENTITLED
THE PROTESTANT VINDICATOR.

THIS number of papers now issued by the Romanists, and the partiality for the Popish cause which is exhibited by a large majority of the daily political journals, demand of genuine Protestants, that the true character of the 'mystery of iniquity' should be clearly unfolded, and that the proceedings and progress of the Papal hierarchy in this country should be keenly watched, and constantly divulged. Several Protestant Clergymen, deeply sensible of the urgent necessity for the immediate commencement and extensive dissemination of a paper devoted to the defense of the principles which were established by the glorious Reformation, and to a faithful development of Popery, have combined to diffuse accurate and seasonable intelligence upon these momentous subjects.

Resolved, That we consider any effort made to justify slaveholding from the bible, as a gross and wicked violation of the 'law of love,' a perversion of the Scriptures, involving consequences disastrous to the purity of the church of Christ, and presenting insuperable barriers to the spread of the gospel among the colored population.

Resolved, That this Presbytery regard the act of slaveholding as a flagrant violation of human rights; contrary to the laws of God, and as a crying sin in our land, admitting of no apology.

Resolved, That we recommend to our churches to make the claims of these our fellow men, a subject of earnest prayer, especially on the last Monday of every month.

Published by order of the Presbytery.

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LITERARY.

MISCELLANEOUS.

[From the (Hartford) Pearl.]
TO THE SUN.

BY MISS A. C. LYNCH, OF HARTFORD.
Desperate Appeal. *Mobile, July 9.*
We have been favored by a gentleman of this city, who was at the time in the neighborhood of the scene described by him, with the following particulars of a most unparalleled and bloody affray, which occurred in Baldwin County, on the 5th inst. A misunderstanding has existed since about the 1st of January last, between Robert Singleton and David English, sen. in regard to the right of possession of certain negroes. On the 4th of July, (and for some six or seven months previous) they were in the possession of Singleton. On the latter day, Washington English and David English, Jr., sons of D. E. Sen., repaired to the plantation of R. Singleton, in Baldwin county, taking with them three white men, two or three Indians, and one or two negroes, the property of D. E. Sen. They immediately took possession of the negroes, although one of them made obstinate a resistance, and exhibited so determined a resolution never to be taken, that he was killed on the spot by Washington English. The party then proceeded towards the plantation of D. E. Sen. In the mean time R. Singleton, having received information of what had been done, immediately set out, taking with him his eldest son, Joseph Singleton, to endeavor to intercept the party on the road. On Saturday morning the 5th, both parties met, (it was in Baldwin county,) but I cannot designate the spot. The two Singletons and the Englishes had each a double-barreled gun; on approaching each other, W. English told R. Singleton "not to shoot—he would surrender." Upon hearing this, R. S. turned half round to speak to his son, and at that moment received a shot from D. E. Jr. on the shoulder; the shot was of sufficient force to turn R. S. so as to face the Englishes, when (R. S.) fired at D. E. and shot him in the head—just as he fired, he saw his son Joseph fall dead at his feet. W. E. discharged one of his barrels at the very instant R. S. discharged his at D. English, and wounded him (R. S.) in the side, and before his (Singleton) recovered from the first effects of the shot, W. English dropped his gun and fled, calling out to R. S. "don't shoot, don't shoot!"—his course was directed towards the prostrate body of his brother, one of the barrels of whose gun was still loaded. R. Singleton supposing it was his design to get the gun, fired at him, and killed him on the spot. There was one other gun discharged, but by whom appears uncertain—and it is equally uncertain whether it did any execution. The individuals who accompanied the Englishes all died, after the first or second discharge; one of them was shot through the ear, and one of the negroes slightly wounded. R. Singleton's wounds are neither of them mortal, unless mortification takes place. His age, about 50; his extraordinary exertion (having, after dispersing the opposite party, arrested all the negroes, sent them back home, walked half a mile to where he had left his horse, and then riding six or eight miles,) may, all taken together, prove fatal; though it is thought by his physician he will speedily recover.

Summary. One negro man killed by W. English; W. English and Joseph Singleton, killed on the spot; D. English, Jr. shot with several buck shot in the head. He was still alive on the evening of the 7th, but not the least hope of his recovery.

[From the New-York Observer.]
MISSIONARY HYMN.
TO THE SPIRIT.

Spirit Divine! attend our prayer,
And make this house thy home;
Descend with all thy precious powers,
Oh come, Great Spirit, come!
Come as the Light, to us reveal
Our emptiness and wo;
And lead us in those paths of life,
Where all the righteous go.
Come as the Fire, and purge our hearts
Like sacrificial flame;
Let our whole soul an offering be
To our Redeemer's name.
Come as the Dove, and sweetly bless
This consecrated hour;
May barrenness rejoice to own
Its fertilizing power.
Come as the Dove, and spread thy wings—
The wings of peaceful love;
And let thy church on earth become
Blest as the church above!

Come as the Wind, with rushing sound,
And pentecostal grace;
That all women born may see
The glory of thy face!
Spirit Divine! attend our prayer,
Make a lost world thine own;
Descend with all thy gracious powers,
Oh come, Great Spirit, come!

[From the N. Y. Messenger and Universalist.]
A MOTHER'S LOVE.

GIVE HER THE LIVING CHILD, AND IN WISE
SLAY IT.—*I Kings iii. 26.*
O spare the babe! let not its blood
The sword of justice stain,
Nor let a wretched mother's voice
For mercy plead in vain.
Sweet innocent! if thou art safe,
Thy mother's wish be blest,
Though cradled in a stranger's arms,
And pillow'd on her breast.
I'll anxious watch thy every want,
Thy in-ant woes beguile,
Thou still shall share a mother's care,
If not a mother's smile.
And when to years matured grow,
I'll bring the truth to view,
And then shall read a mother's heart,
And know her tale was true.
Then will thou shed the filial tear,
Impart the filial kiss,
And I once more shall own a son,
And taste a mother's bliss.
Then spare my child! let not its blood
The sword of justice stain,
Nor let a wretched mother's voice
For mercy plead in vain.

C. F. L. F.

FRIENDSHIP, LOVE, AND TRUTH.
BY JAMES MONTGOMERY.

When friendship, love, and truth abound
Among a band of brothers,
The cup of joy goes gaily round,
Each shares the ills of others.
Sweet roses grace the thorny way,
Along this path of sorrow;
The flowers that shed their leaves to-day,
Shall bloom again to-morrow:
How grand in age, how fair in youth,
Are holy friendship, love, and truth!
On halcyon wings our moments pass,
Life's cruel cares beguiling;
Old Time lays down his stye and glass,
In gay good humor smiling;
With ermine beard and forelock gray,
His reverend front adorning—
He looks like Winter turned to May,
Night softened into morning:
How grand in age, how fair in youth,
Are holy friendship, love, and truth!
From these delightful fountain flows
Amber-tinted streams of pleasure;
Can man desire, can Heaven bestow,
A more resplendent treasure?
Adorned with gems so richly bright,
We'll form a constellation,
When every star, with modest light,
Shall gild his proper station:
How grand in age, how fair in youth,
Are holy friendship, love, and truth!

[English paper.]

FRUITS OF SLAVERY!

DESPERATE APPEAL. *Mobile, July 9.*
We have been favored by a gentleman of this city, who was at the time in the neighborhood of the scene described by him, with the following particulars of a most unparalleled and bloody affray, which occurred in Baldwin County, on the 5th inst. A misunderstanding has existed since about the 1st of January last, between Robert Singleton and David English, sen. in regard to the right of possession of certain negroes. On the 4th of July, (and for some six or seven months previous) they were in the possession of Singleton. On the latter day, Washington English and David English, Jr., sons of D. E. Sen., repaired to the plantation of R. Singleton, in Baldwin county, taking with them three white men, two or three Indians, and one or two negroes, the property of D. E. Sen. They immediately took possession of the negroes, although one of them made obstinate a resistance, and exhibited so determined a resolution never to be taken, that he was killed on the spot by Washington English. The party then proceeded towards the plantation of D. E. Sen. In the mean time R. Singleton, having received information of what had been done, immediately set out, taking with him his eldest son, Joseph Singleton, to endeavor to intercept the party on the road. On Saturday morning the 5th, both parties met, (it was in Baldwin county,) but I cannot designate the spot. The two Singletons and the Englishes had each a double-barreled gun; on approaching each other, W. English told R. Singleton "not to shoot—he would surrender." Upon hearing this, R. S. turned half round to speak to his son, and at that moment received a shot from D. E. Jr. on the shoulder; the shot was of sufficient force to turn R. S. so as to face the Englishes, when (R. S.) fired at D. E. and shot him in the head—just as he fired, he saw his son Joseph fall dead at his feet. W. E. discharged one of his barrels at the very instant R. S. discharged his at D. English, and wounded him (R. S.) in the side, and before his (Singleton) recovered from the first effects of the shot, W. English dropped his gun and fled, calling out to R. S. "don't shoot, don't shoot!"—his course was directed towards the prostrate body of his brother, one of the barrels of whose gun was still loaded. R. Singleton supposing it was his design to get the gun, fired at him, and killed him on the spot. There was one other gun discharged, but by whom appears uncertain—and it is equally uncertain whether it did any execution. The individuals who accompanied the Englishes all died, after the first or second discharge; one of them was shot through the ear, and one of the negroes slightly wounded. R. Singleton's wounds are neither of them mortal, unless mortification takes place. His age, about 50; his extraordinary exertion (having, after dispersing the opposite party, arrested all the negroes, sent them back home, walked half a mile to where he had left his horse, and then riding six or eight miles,) may, all taken together, prove fatal; though it is thought by his physician he will speedily recover.

3. Full and deliberate mastication or chewing is of great importance.

4. Swallowing the food slowly, or in small quantities, and at short intervals is very necessary.

5. A quantity not exceeding the real wants of the economy is of prime importance to health.

6. Solid aliment thoroughly masticated, is far more salutary than soups, broths, &c.

7. Fat meat, butter, and oily substances of every kind are difficult of digestion, offensive to the stomach, and tend to derange that organ and induce disease.

8. Spices, pepper, stimulating and heating condiments of every kind, retard digestion and injure the stomach.

9. Coffee and tea debilitate the stomach and impair digestion. (See experiment 77, p. 215.)

10. Alcohol, whether in the form of distilled spirits, wine, beer, cider, or any other intoxicating liquors, impairs digestion, debilitates the stomach, and if persevered in for a short time, always induces a morbid state of the system.

11. Narcotics of every kind impair digestion, debilitate the stomach, and tend to disease.

12. Simple water is the only fluid called for by the wants of the system: artificial drinks are all more or less injurious: some more so than others: but none can claim exemption from the general charge.

13. Gentle exercise after eating promotes digestion more than indolent inactivity or rest. Violent exercise with a full stomach is injurious.

14. Sleep soon after eating retards digestion, and leads to debility and derangement of the stomach.

15. Anger, fear, grief, and other strong emotions disturb digestion, impair the functional powers of the stomach, and deteriorate the secretions generally.—*Buffalo Literary Gazette.*

Spelling.—To spell correctly should be held an essential accomplishment for every well-informed mind. It is a poor thing for a young lady to be able to tell of having gone through a whole circle of sciences, if she cannot put pen to paper without betraying her ignorance of the true forms of the most common words in her mother tongue. And for a young gentleman, making pretensions to a liberal education, to be found thus wanting, is worse still. It is indeed quite outrageous for any such, who is supposed to have gone in some measure to the foundations of the English language, and to have reached the principles of etymology, where in many cases they are hid from the observation of others, in the dead forms of the Latin and Greek, and whose education is supposed to have carried him over all the walks of polite literature, as well as through many of the deeper inquiries of science, subjecting him at once to the discipline of reading, and the discipline of writing, for whole years together—we say, it is outrageous and abominable for any such to show himself incapable of representing his native language on paper, as it ought to be written. What has he been doing at the academy and the college, that he should come forth in this respect, more rude than some even who have never had any means of education beyond the opportunities of a common school? How is it possible to conceive that his mind can be any better than a wilderness of other men's thoughts, where the order and perfection of true knowledge are entirely wanting? What more satisfactory evidence can be given, of light and superficial training in every respect? But we are especially sensitive in regard to this matter. We receive so many letters that call for corrections in orthography, almost in every sentence, that we are put at times quite out of patience. The very thought that we should be expected to publish the communications of a writer who has not learned how to spell, is provoking; and yet how often are we doomed, (we suppose it is the case of all editors,) to come into contact with these disorderly exhibitions of mind, asking a place in our columns, when it is manifest at the same time, from the style of the whole, that their authors think very well of their own general education, and feel no sort of dissatisfaction with what they have done.—*Pillsbury's Reporter.*

Singular Character.—Mr. Archer, a gentleman of about ten thousand pounds per annum, chiefly landed property in Berkshire, and partly in Essex, died a few years ago, and left a very large fortune, a great part of which he gave to his wife, but the bulk went to his daughters by a former marriage. Besides his house in Berkshire, he had a fine mansion of his beautiful estate of Cooperdale, near Epping, in Essex. But this house had been deserted for twenty years or more, no one being allowed to reside in it. On the death of Mr. Archer, it fell to the lot of one of his daughters who sent a survey to examine the house. His report was curious. Neither the gates of the court-yard, nor the doors of the mansion-house had been opened for eighteen years. The latter, by order, were covered by plates of iron. The court-yard was covered with thistles, docks, and weeds; and the inner hall with cobwebs. The rooks and jackdaws had built their nests in the chimneys, and the sooty lard of night had taken possession of the principal drawing-room. Several of the rooms had not been open for thirty years. The pigeons had for the space of twenty years, built their nests in the library, (which contained some thousand books) having made a lodgement through the means of an aperture in one of the casements. Here they had it supposed remained undisturbed for the space above mentioned, as several loads of dung were found in the apartment. A celebrated naturalist who was present at the opening of the house, declared he never saw cobwebs so beautiful before, or of such an amazing size. They extended the whole length of the room, from the ceiling to the ground. The wines, ale and rum, of each of which there were large quantities, had not been touched for twenty years; they were found in fine order, particularly the port wine. The butler, the gardener, and his men, were expressly ordered by their masters not to remove even a weed from the garden or grounds. The fish ponds were unnoticed for many years. A gentleman having permission to fish, caught several jacks weighing fourteen and fifteen pounds each. All the neighboring gentry visited the house and grounds: the riotous condition of which formed a topic of general conversation.

The style in which Mr. Archer travelled once a year when he visited his estates resembled more the pompous pageantry of the ancient nobles of Spain, who went to take possession of a vice-royalty, than that of a plain country gentleman. The following was the order of the cavalcade:—The coach and six, with two postillions and coachman; three outriders; post-chaise and four post-horses; chaise and four, followed by two grooms; a chaise marine, with four horses, carrying the numerous services of plate. The last was escorted by the under-butler, who had under his command three stout fellows; they formed a part of his household; all were armed with blunderbusses. Next followed the huntress with their clothes on, of scarlet trimmed with silver, attended by stog groves and houndsmen. Each horse had a fox's brush tied to the front of the bridle. The rear was brought up by the pack of hounds, the whipper-in, the back horses, and the inferior stablement. In the coach went the upper servants. In the chariot Mrs. Archer; or, if she preferred a less confined view of the country, she accompanied Mr. Archer in the phaeton, who travelled in all weather in that vehicle, wrapped up in a swansdown coat.—*English paper.*

C. F. L. F.

FRIENDSHIP, LOVE, AND TRUTH.

BY JAMES MONTGOMERY.

When friendship, love, and truth abound

Among a band of brothers,

The cup of joy goes gaily round,

Each shares the ills of others.

Sweet roses grace the thorny way,

Along this path of sorrow;

The flowers that shed their leaves to-day,

Shall bloom again to-morrow:

How grand in age, how fair in youth,

Are holy friendship, love, and truth!

On halcyon wings our moments pass,

Life's cruel cares beguiling;

Old Time lays down his stye and glass,

In gay good humor smiling;

With ermine beard and forelock gray,

His reverend front adorning—

He looks like Winter turned to May,

Night softened into morning:

How grand in age, how fair in youth,

Are holy friendship, love, and truth!

From these delightful fountain flows

Amber-tinted streams of pleasure;

Can man desire, can Heaven bestow,

A more resplendent treasure?

Adorned with gems so richly bright,

We'll form a constellation,

When every star, with modest light,

Shall gild his proper station:

How grand in age, how fair in youth,

Are holy friendship, love, and truth!

[English paper.]

Gastric Digestion.—The following rules are deduced from Dr. Beaumont's work, of which he says, that they are of the most salutary character, being founded on the permanent constitutional principles of human organic life; and are equally valuable to every portion of the human race, in every part of the globe.

1. Bulk; or food possessing a due proportion of innutritious with nutritious matter, is best calculated to preserve the permanent welfare of the organs of digestion, and the general interests of the system.

2. The food should be plainly and simply prepared, with no other seasoning than a little salt, or occasionally a very little vinegar.

3. Full and deliberate mastication or chewing is of great importance.

4. Swallowing the food slowly, or in small quantities, and at short intervals is very necessary.

5. A quantity not exceeding the real wants of the economy is of prime importance to health.

6. Solid aliment thoroughly masticated, is far more salutary than soups, broths, &c.

7. Fat meat, butter, and oily substances of every kind are difficult of digestion, offensive to the stomach, and tend to derange that organ and induce disease.

8. Spices, pepper, stimulating and heating condiments of every kind, retard digestion and injure the stomach.

9. Coffee and tea debilitate the stomach and impair digestion. (See experiment 77, p. 215.)

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12. Simple water is the only fluid called for by the wants of the system: artificial drinks are all more or less injurious: some more so than others: but none can claim exemption from the general charge.

13. Gentle exercise after eating promotes digestion more than indolent inactivity or rest. Violent exercise with a full stomach is injurious.

14. Sleep soon after eating retards digestion, and leads to debility and derangement of the stomach.

15. Anger, fear, grief, and other strong emotions disturb digestion, impair the functional powers of the stomach, and deteriorate the secretions generally.—*Buffalo Literary Gazette.*

Spelling.—To spell correctly should be held an essential accomplishment for every well-informed mind. It is a poor thing for a young lady to be able to tell of having gone through a whole circle of sciences, if she cannot put pen to paper without betraying her ignorance of the true forms of the most common words in her mother tongue. And for a young gentleman, making pretensions to a liberal education, to be found thus wanting, is worse still. It is indeed quite outrageous for any such, who is supposed to have gone in some measure to the foundations of the English language, and to